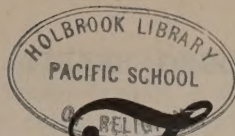


The AMERICAN FRIEND



May 6, 1954



Young Friends talk of future plans on the steps of Carpenter Hall, Earlham College, after second meeting of Young Friends Committee of North America. Sitting, left to right, Dick Taylor (Philadelphia), Mary Ellen Hamilton (Indiana Five). Standing, Carly Ayres (New York), Ralph Clayton (Canada), Chris Baldwin (Western), Clara Henderson (New York), Wilmer Stratton (New York), Dick Faux (Indiana Five).

PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF.

MWF

North American Young Friends Issue

(Page 133-140)

The second of a series of issues to be published by the Young Friends Committee of North America in Friends periodicals throughout this Continent.

THE Young Friends Committee of North America met for the second time at Earlham College, Richmond, Indiana, the weekend of April 10 and 11, 1954. This continental organization with many international connections is an outgrowth of concerns brought forth at the 4th bi-annual American Young Friends Conference, which was held at Guilford College, North Carolina, in August, 1953. A body known as the Interim Committee has planned each conference of the series, but last fall the Interim Committee, composed of a combination of official Yearly Meeting representatives and other interested Young Friends, was reorganized, its name changed and its functions broadened. The new Young Friends Committee of North America has

(Continued on Editorial Page)

ALL YOU YOUNG HEARTS

All you young hearts
That burn with the fire of growth
and the slow-suffering of maturity
Do you not dream, too?
Are there not times when you would
lift all the world
And gently brush away the flies, and mud
and tears?
Do you not yearn to cry it out
Over all heaven and earth
that God is here
True, Real
to etch out on every heart the beauty,
the wonder, the fullness
of all creation . . .
The blue of blue
and gold of gold;
To leap in the wind
And stretch every muscle
with the effort of it
To run, and run, and run
rejoicing in the boundless energy of youth
And then stop in silent awe
to gasp for breaths
of the cold, clear air?
Have you not wanted,
at one time or another
With all that was within you
To build
to create
to love
and to suffer
To take humanity by the hand
and give the light to God
To be an infinite channel of love
to every tiny, living creature
To speak the language of the birds,
and the beasts,
and of all men?
Oh' to understand, and to spread understanding
To give all of oneself
to find God.
No matter where it leads
to follow on
without fear
On, and on, and on.
And yet do you not feel
like me
the power and pulse of silence
the beat of God
knocking on your life
at every turn

That terrifying beat
You *must* come
You *must* come
You cannot help but come to me.
Or the haunting misery of those hours of darkness
When with blind eyes
and hard self
Pushing in some variant path
I did not come.
A tunnel,
But still with light at the end.
Who can tell the joy
Of the days and days of light!
But once again I fell
and suffered
and grew
a little more.
Who can tell?
You cannot, nor can I
and so we are lonely.
The edge of living bites deep
and cuts into consciousness.
The motion goes on—
the noise, the ceaseless confusion.
Do you not sometimes stand apart
and watch
and yet know that you are walking by
Over there, too,
with the others;
laughing, talking and sharing.
As time flees
It frightens me.
How swiftly the years pass.
What does it mean?
Shall all the ambitions,
the ideals, the dreams
and great thoughts
be lost as we grow?
Is there no translation of
thought to deed?

(written after and while listening to Beethoven's 9th)

CARLY AYRES

NORTH AMERICAN YOUNG FRIENDS ISSUE

Photograph (John Stratton)	Cover
All You Young Hearts (Carly Ayres)	134
Editorial (Carly Ayres)	Cover and 135
Not Korea But Mexico! (John Peckham)	136
Report From an IW (Allen Treadway)	136
Work Among the Indians (Carl Jordan)	136
Youth Department Projects for Young Friends (Dick Faux)	137
Plans From New York (Rod Morris)	137
The Second Year at Miami, Ohio (Miffie Shoemaker)	138
Rediscovery in Hartford, Conn. (Thomas T. Taylor)	138
Tri-State Y.F. Conference (Ruth Hyde)	138
Visitation in a Ford (Rod Morris)	139
A Directory of Hospitality	139
Caravan to Ireland (Joanne Ayers)	139
Jacob's Key (Phil Jacob)	139
Education For Quakerhood (Mary L. Diamond)	140

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North American Young Friends Issue

(Continued from cover page)

three purposes: 1. The encouragement of intervisitation among Friends, mainly by helping those who wish to widen their experiences of Quakerdom to get in contact with one another. 2. The planning of the annual American conferences. 3. The publication of a periodical, through existing Friends periodicals.

There were thirty-six in attendance at the Committee meetings this spring, representing twenty-two Yearly Meetings on the North American continent. The Intervisitation sub-committee reported that an International Quaker Hospitality Directory for use of traveling Friends has been compiled (see page 131), that Young Friends plan to travel in the West and in Ireland this summer and that further financial support is needed from the Yearly Meetings and interested individuals. A list of foreign Young Friends who will be in the United States this summer is being put together and it is hoped that some of them can participate in various regional Friends activities.

The Publications sub-committee reported that it had received wonderful support from various Quaker publications in this country and Canada. A schedule is being set up whereby four issues will be printed each year, each one by a different journal. Thus far the *Friends Intelligencer*, *The American Friend*, *The Friend* and *The Canadian Friend* have agreed to cooperate in this project. We hope that other publications will be added to this list in the future. Young Friends are entirely responsible for their issue. The Editorial Committee is chosen according to the area of publication and must gather and organize the material. The Publications Committee assists in the work, especially the problem of making contacts. Local Young Friends contribute their time to distribution work, particularly when there are large mailings to go out.

Due to the fact that the periodical appears in a different journal each time, we must have a separate subscription list. If you enjoy this issue and would like to follow the activities and ideals of today's youthful Quakers further, please do not neglect to send us your \$1.00 for the next six issues.

The purpose of this periodical is not to express the united opinions of the Young Friends Committee of North America but to provide a channel for the airing of a wide variety of attitudes and ideas in order that Young Friends everywhere can get better acquainted with one another's concerns, beliefs and aspirations.

I want to say a little more about the purposes and functions of the Y.F.C.N.A. We feel that often college-age Friends become isolated and lose contact with Yearly Meetings as well as general Friends' activities. Through the conferences, the periodical and the intervisitation committees, we would like to help these people to keep in touch with the Society and remain

vital parts of it. We recognize the importance of seeing Young Friends activities as training experiences for mature leadership in the "senior" Society of Friends rather than as a completely separate program and recognize also the fact that not only must the High School age group be brought into Young Friends activities and given opportunities for growth and leadership, but Young Friends themselves must keep moving on into the adult program and enriching it.

* * * *

Some comments on Mary Diamond's article, "Education for Quakerhood," are in order, we think. This fine piece of writing struck us as having a great deal of significance. Although most Young Friends are not married (marriage is usually the time for moving from Young Friends to older Friends circles), a surprising number of them are genuinely interested in problems of parenthood.

The problem of passing the "light" from generation to generation has always been a big one. Should Quaker parents force children to go to Meeting? Should they allow comics in the house? Should they let little ones play "guns" with their neighboring cowboys? How much should we protect the child from un-Quakerly influences about him?

Mary's approach, that of always having the finest experiences available for the child, seems to us a sound approach, and it leaves little space or time for the less worthwhile things in life.

Mary Diamond, a convinced Friend and member of New York Yearly Meeting, lives at 6 Washington Ave., Lynbrook, L. I., N. Y. She was married in 1950 under Sandy Spring Meeting, holds a degree in Psychology from American University in Washington, D. C., and has done graduate work in New York.

"Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things" Philippians 4:8.

(Carly Ayres, New York, who edits this issue, is a sophomore at Earlham College, majoring in French and Sociology. She plans to participate in the Earlham Community Dynamics workshop in Puerto Rico this summer.)

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Make checks payable to John Cheezum, 729 Kirkwood Ave., Foxchase Manor, Phila. 11, Pa., and mail all subscriptions to him.

The Call of Service

Every one to whom much is given, of him will much be required . . . Luke 12:48

"Not Korea But Mexico!"

TWO and a half years ago I left the United States as did many other young men of my age. Most of them went to Korea; some will never come back. I went to Mexico, to fulfill an obligation to God, to humanity and to myself as a member of the Society of Friends. The 27 month period in work camps as a part of our Service Committee gave me an intense series of opportunities to express through action as well as words our Christian beliefs as understood by Friends. We were continually challenged to demonstrate our profession in the dignity of men and a recognition of that of God within everyone. We went into the villages and helped peasants dig new wells and build more substantial houses. We helped them build schools, straighten roads, plant gardens and learn to cook the things they grew. We helped them bring electric light to their town and worked alongside them in building a water filtration plant. We played with the children and watched new zest and hope blossom in their lives. We treated them for infection, dysentery, pink eye, influenza, malaria and scorpion bites.

This work of making friends wasn't always easy. Sometimes we were looked upon with suspicion as a Protestant group trying to convert Catholics. In some places we were resented as those awful gringos that throw wet-backs out of the United States and in connection with this I was often asked, "Why don't the Americans like us?" In Vera Cruz people still remember the interference of the Marines forty years ago with bitterness. To dispel misconceptions we tried continually to make friends, to dedicate ourselves to our projects and to interpret our work whenever there were questions.

There were personal difficulties to overcome, too. Our living conditions were often of the barest essentials and we had to adjust to a different language and more restrictive social customs than we were used to. For all practical purposes we were living behind a display window and conduct had to be exemplary. Those who had subconsciously thought of the Mexican as a chap who slept off his daily hang-over under a large cactus felt humbled as it became apparent that the Mexicans could far outwork us. We began to know Jose, Maria, and Juan as people who had interests similar to ours, who enjoyed sharing experiences with us, who loved and cried and worked, even as we do. They too were happy

to know Americans as people and misconceptions were mutually forgotten as we were invited into their homes and they to have meals with us.

It is in this kind of grass roots international living, as groups of people from various countries come together in a creative, constructive fellowship to help in community projects, working with their neighbors, not for them, that the seeds of genuine world peace lie. The world has shrunk in size and men and women living thousands of miles away have nevertheless become our next-door neighbors due to modern communication and transportation. We *must* learn to live together.

The thing which disturbed me in Mexico more than anything else was the concern that Young Friends participate more actively in these programs of the AFSC—our organization for Christian service. I do not lament the presence of people of other denominations in these camps. The interaction of people and personalities of various faiths as well as of various racial groups and social and economic backgrounds is a fundamental element of such a camp, but, I kept asking myself **Where Are Young Friends?** There are too few of them in service of this kind. It seems to me that young men and women who are members of a society which professes that of God in every man and the dignity of the individual *should plan to give a year of service as witness to a world torn by fear and misunderstanding* that there are ways of solving problems co-operatively and constructively.

The AFSC is constantly looking for dedicated young people to share this message with the world. It has been compelled too many times to choose people who have not sufficient understanding and motivation. This is partly because of the shortage of concerned people available for the work and much of it is due to the fact that Young Friends have not been participating.

John Peckham

John Peckham (Indiana Five), 157 S.W. 15th St., Richmond, Indiana, an Earlham graduate, is now studying to be a civil engineer.

Report From an IW

For the past nine months I have been working in the x-ray department of Indianapolis General Hospital in a city where 150 IW's are also working. My job is to operate and keep records for a 70mm chest x-ray unit. Unofficially

I am bedside x-rayer and substitute for practically everything.

Jobs held by the other IW's range from dentist and musical therapist to janitor and window washers. Nearly all the fellows seem to like their work. Most but not all work in hospitals. Four work on the Flanner House self-help housing project while another drives a truck for Goodwill Industries.

Spare time is spent in individual ways. The Mennonites, who with the Amish form the large bulk of the group, have set up an IW center for meeting recreation and living quarters. They hold prayer meetings there once a week and parties once a month. The recreation room is open at any decent hour and makes a fine place to blow off steam.

Many of the boys spend much time in church work or service of some kind. Two have given their mornings to helping the Flanner House project. The Mennonites support mission work in Indianapolis' skid row. One of the Flanner House workers gives many weekends to helping the work camp there.

All is not perfect here. Living without supervision takes more maturity than many teen age boys have. At least one has been fired from his job. Many others display the usual symptoms of adjustment.

One question keeps coming up in meetings at the Mennonite Center: "Are we making our witness felt?" So far no one has answered it, but as long as we are trying, we will help make the answer affirmative.

Allen Treadway

Allen Treadway (Iowa Five), is a member of Des Moines Meeting and soon to be married to Carolyn Smith of What Cheer, Iowa (Iowa Conservative).

Work Among the Indians

On June 18 a group of young people will gather at Council House Meeting in Oklahoma to help build a loom house. The house is needed for the expanding weaving program carried on by the Meeting—a program which helps to supplement the income of families in the area. Drouths during the past two years have caused crop failures which are particularly hard on some because of the local one crop (wheat) economy.

Council House is a member of Kansas Yearly Meeting located on the Seneca Indian Reservation in Oklahoma. It is supported by the Associated Executive Committee of Friends on Indian Affairs. The work camp is sponsored by the Young Friends Department of the Five Years Meeting.

Lois Harned and I plan to direct the

work camp (after our marriage on June 1 at Rich Square Meeting in Indiana). We hope there will be 12-15 college-age young people in the camp, including some Young Friends from Kansas Yearly Meeting and perhaps some Indian young people. We feel that this is a part of the concern that Young Friends give a period of time after they are out of high school to work in special projects concerned with some of the problems facing the Society of Friends and the world.

The campers will participate in the special and religious life of the Meeting and help with Sunday School and recreation where need and opportunity are found. The main task of the camp, however, is to help build the loom house. The looms now occupy much of the church basement, which is needed for recreation and Sunday School. Tuskegee block will be used in the building, and it is hoped that this will introduce an inexpensive method of building to the community.

In addition to the things the work camp can do for the community and the people they work with, there is also the effect of the experience on the campers. As one young Friend expressed it at the Guilford Conference last summer, it is a way to be set on fire with Christianity. A work camp gives young people an opportunity to feel they are doing something that has real meaning.

Added to the experience of working with the people in need and among Indians who have a different culture is the experience of living cooperatively with a group of good young people. A work camp can help make Young Friends the concerned Friends of the future.

Carl Jordan

Carl Jordan (Indiana Five), and his fiancée, Lois Harned, graduated from Earlham in 1951 and have since been active among Young Friends in numerous ways.

YOUTH DEPARTMENT PROJECTS FOR YOUNG FRIENDS

"Follow me!" Jesus said to Simon and Andrew and when they said, "Yes," he started them on a life time of Christian service. The Society of Friends is a group of people who have answered this call and try to support one another in living a Christian life, who work together to win others to this life, and who try to continue the ministry which Jesus carried on during his life.

Young people, too, answer this call, and it is possible for them to make a

real contribution to the task. Listed below are several opportunities which the Young Friends Department of the Five Years Meeting have arranged for young people this summer:

Council House is a Friends Meeting among the Indians in Oklahoma. The Meeting carries on a weaving project by which the Indians supplement their income. A work-camp of 12-15 will build a loom house there this summer. Dates: June 18—August 15. Cost: \$40.00. Post high school young people are needed.

Service in a meeting in New England is being arranged. One of the smaller New England Meetings will find jobs for two young people in the community by which they will support themselves, and a place for them to rent a room. During free hours the young people will work with the people in the Meeting on a problem the Meeting senses. Dates are flexible, but this is a summer long project. Older young people are needed.

Friendsville Academy is located in an isolated Quaker community in Ten-

nessee. High school juniors and seniors and older young people will work there August 15-29. They may build a youth canteen, do general repair work around the school or help to fence part of the farm. There will be opportunities to visit the mission field. Expenses are to be \$5.00. Campers may come for as short a time as one week. The registration deadline is August 1. A successful work camp of over twenty persons was held at Friendsville last summer.

Some Young Friends will visit meetings this summer and the Young Friends Dept. is working with the Young Friends Committee of North America to help young people make arrangements for this.

Young people interested in any of these projects should write to the Young Friends Dept., 101 South 8th St., Richmond, Indiana. Except where another deadline is indicated, applications should be in by May 15.

Dick Faux is Secretary of the Young Friends Department of the Five Years Meeting of Friends, 101 S. 8th St., Richmond, Ind.

The Local Fellowship

Where two or three are gathered in my name . . . Matt. 18:20

Plans from New York

SEVERAL concerned Young Friends met at Oakwood School January 1st and 2nd to discuss problems and plans of New York State Young Friends for the coming year. The group included Christine Downing, Wilmer Stratton, Becky Henderson, Bruce Kimball, Rosalind Williams, Mary Hubbard, Rod Morris and Erika Zintl (a wandering Friend from Baltimore!). We were grateful to Oakwood for giving us the use of their Home Economics kitchen and to the Alfred Hendersons for supplying sleeping quarters.

Young Friends have a definite part in New York Yearly Meeting, which is held the latter part of July at Silver Bay on Lake George in the Adirondacks. In previous years we've been responsible for the Saturday evening program, a session usually having a speaker. Last year we felt perhaps we should speak ourselves—sharing what we felt most deeply and seeking to let God speak thru us. Five young Friends spoke as a panel from a deep and meaningful silence, an experience we shall not soon forget. We wondered if we should use the same technique this year—and some of us wanted Tom Brown with us. Why not do both? The idea of a panel led by Tom Brown

speaking to the general topic of "What is a life of commitment?" developed. We felt the need for thoughts at Yearly Meeting besides our own so we decided at least two or three of the panel members should be from other Yearly Meetings. We still have one opening so if any of you feel concerned to share in this way with New York Friends please let us know immediately. (Rod Morris, 630 Stewart Ave., Ithaca, N.Y.)

This leads to another concern that crystallized at Oakwood. We would very much like to see some intervisitation among New York and New England Meetings. A variety of experiences and meetings are to be found in this area and we feel very keenly the need for the unique sort of revitalization that seems to come only from intervisitation. Certainly the spark that is shining in your lives might rekindle a flame in places you never imagined and in doing so burn brighter in your own life. Several of us in New York are heading west this summer—we'll be looking for you coming east.

In early September—the 4-6th to be exact—we're going to plagiarize a term from somewhere down around Baltimore and have a "gathering." It will be a highly unplanned, unorganized affair, yet we feel it will find its own

direction as we let our minds come down from the surface of life to the deep places of our real concerns. Those who have been visiting will have much to share. We will again use Oakwood's facilities, doing our own cooking and keeping the physical arrangements as simple as possible. We would welcome any of you to join us.

Rod Morris

Rodney Morris (New York), 630 Stewart Ave., Ithaca, N.Y., is studying in the Agricultural School at Cornell. He is a member of Poplar Ridge Meeting.

The Second Year at Miami, Ohio

The Young Friends Group at Miami University is well into its second year now. We have many problems, but we have gained a great deal during this year. Our membership has increased to about 14 now. We are having our meetings in a classroom on campus, but we hope soon to have a better place. Recently we have started following our silence with a discussion every other meeting, and this idea has been very successful.

During January we visited with the Friends group at Earlham College. It was a wonderful experience for each member of our group. Following the silent meeting there we had discussion, during which they gave us many new ideas and helped us with some of our problems. The day ended with a pot-luck dinner followed by a tour of the campus, and we left feeling greatly enriched by their fellowship.

In cooperation with the Student Religious Council here at Miami we sponsored a clothing drive in March. It was quite successful and we had a lot of fun as well as satisfaction from it.

Robert Crane has been invaluable to us as a leader. His constant readiness to help in every possible way has meant a great deal to all of us and has held the group together.

Some of the group are planning to attend the Young Friends conference at Ann Arbor in May, and it will be a great experience for us. Meeting with Friends from other groups helps us grow and gives us many new ideas.

And so, as we prepare to begin our third year on campus, our hearts are thankful for all the help we have received, and we are looking forward to the new year with high hopes and expectations.

Miffie Shoemaker

Miffie Shoemaker, 1690 Berkshire Rd., Columbus, Ohio, is a sophomore at Miami University, majoring in Elementary Education.

Rediscovery in Hartford, Conn.

Young Friends in Hartford had a

concern to come to know each other on a deeper level. We felt dissatisfied with the superficiality of our relationships. We would like to share with others the experiences of our coming together.

The group began to meet informally last fall for supper and worship on two First day evenings each month. Since most of the Friends groups in the Connecticut Valley Quarterly Meeting are small, academic in make-up and widely scattered geographically, we felt the need for building together a spirit of unity through worship and discussion. If a concern for service grew out of our meetings, we would pursue it. Service for the sake of service seemed shallow and forced. We decided to act only as the way opened. A deep sense of oneness has come to us through our worship together.

Our first activity was a weekend work camp held in conjunction with Quarterly Meeting in New Haven on the 7th of February. About fifteen Young Friends gathered for supper on sixth day evening. The Director of Farnam Neighborhood House, where we were staying, met with us and gave us the background of the work which he and his staff were undertaking there.

On First day morning we met with Gilbert Kilpack from Pendle Hill who discussed with us the witness of Young Friends through-out the history of the Society. We were made aware of the spiritual discipline, Bible training, and depth of personal prayer life of early Young Friends and the resulting vitality of their living witness.

During this weekend together we came to know each other better, but we felt that we needed to meet more frequently for worship and fellowship. We needed to continue the sense of unity which we had experienced at New Haven. We envision the Connecticut Valley Quarterly Meeting of Young Friends as a deep fellowship of college and post-college age Young Friends.

Toward these ends, Young Friends in Hartford planned a Young Friends day for the last First day in February. About fifteen of us gathered for Meeting for Worship, and then had lunch with the Hartford Meeting.

Later in the afternoon we returned to the Meetinghouse for a discussion of our personal witness in the world today. After a vigorous discussion, the sense of the group seemed to be that the subtleties of compromise and convention in our environment demand constant testing of our lives in Meeting for Worship. We felt that pacifism is a constructive and hourly vocation through love and prayer. Conscientious objection may be an unavoidable aspect of our individual witness for peace, but it has no meaning outside

the practice of the presence of God in our daily contacts with others around us.

Since it is often difficult for Young Friends to travel to our meetings in Hartford, some of us have been visiting them in their homes and meetings. We need to be continually strengthened in our faith through worship and inter-visitation.

Our group here in Hartford is still small and feeling its way. We are without formal organization. But it is safe to say that we have come into a deep sense of oneness and unity with one another and with God. We want to share our experiences with other Young Friends groups and extend sincere welcome to any who may be travelling through our section of the country.

—Thomas T. Taylor

Tom Taylor (Philadelphia) is doing his Alternative Service with the Department of Finance and Control, State Capitol, Hartford, Conn.

Tri-State Y.F. Conference

Young Friends of the seven Yearly Meetings in the Ohio-Michigan-Canada area will be gathering for a conference on *Quaker Concerns* May 14-16 at Antreson's Hostel near Ann Arbor, Michigan. The weekend promises to be a very vital one. Guilford conferencees and all who know Tom Brown will be glad to hear he is flying out from Westtown School to be with us. We are also fortunate to have Glen Bartoo, College Secretary for the American Friends Service Committee, Ohio-Michigan region, and Bob Rumsey, Secretary for the Wilmington Yearly Meeting. We're looking forward to a wonderful weekend of worship, work, and study together.

Ruth Hyde

Notes

The next issue of the YFCNA periodical will appear in *The Friend*. Material for publication should be sent to Sam Humes, Young Friends Editor, Township of Marple, Broomall, Pa. The tentative deadline is August 12th.

* * * * *

Earlham College will again be host to the meetings of the Young Friends Committee of North America this coming fall. October 30-31 are the dates.

* * * * *

Credit for work on this issue should be given Dick Taylor, Publications Committee Chairman and senior at Haverford College, Pa.

* * * * *

Carmen Chance (Philadelphia) did a lot of typing on the last issue and was accidentally omitted from the Who's Who.

The Travelling Ministry

because I was sure of this, I wanted to come to you . . . II Cor. 1:15

Visitation in a Ford

IF NOTHING too earthshaking happens between now and the 2nd week in July, two Young Friends from New York (Bruce Kimball and Rod Morris) will start off across the country for 6 weeks of visiting among Friends all the way to California—providing our Ford and money hold out that long. Actually there will probably be 3 of us but the third person at this writing isn't definitely determined. Several are considering the idea so we feel certain we'll have someone to go with us.

Both of us being hayseeds from way back, we'll be sticking mainly to rural communities altho we don't mean to discriminate against those of you who can't offer us a 10 acre lot to throw our sleeping bags on. At present our plan looks something like this (if you have any suggestions be sure to let us know because we're quite flexible at this point): We'll plan to spend from one to two weeks in each of two small communities in which there is a meeting—probably in Kansas, Iowa or Oregon. We feel this would be more valuable than hopping around from meeting to meeting—it would give us a chance to come to know the community—its people—in a way that will mean something to us many weeks after we've come back. There is so much of this life we don't share with others—(there isn't time)—we have decided to take the time, letting God lead us as he will. A more materialistic reason underlies this plan too—we need to make the trip as self-supporting as possible—this means work along the way. By making arrangements beforehand to work in these communities we'll be much surer of having money for gasoline to get home!

Sometimes when I think of what I'm going to do this summer I feel I should earn money—instead of making the trip. There are also other very good reasons for not making it, too—yet something pushes me on—it has ever since the Guilford Conference. Friends must know each other. We are individuals seeking God but we need the love and experience of others going on parallel paths even though they vary from ours. What I'm doing this summer may not be practical but it must be done. We can't be practical forever. I would urge any of you who feel a leading to travel among Friends to take the lid off and let it lead you

where it will—perhaps even to little Poplar Ridge meeting in New York state. How joyously we would welcome you!

Rod Morris

A Directory of Hospitality

Are you planning to "intervisitate" this summer? This is to remind you that the Young Friends' Hospitality Directory is now in process of going to the printer and it will be ready by mid-May. The price is still not determined, but if you want to place an order now, it will be a big help in knowing how many to print—your copy will be sent to you accompanied by a bill. Write as soon as you read this to Joanna Ayers, 1515 Cherry Street, Philadelphia 2, Pa. It can be estimated that the cost will be something over 50 cents. The directory is international in scope, including both older and younger Friends who want to be visited, giving information as to the reasons why you might be interested to visit a particular locality, what accommodations Friends can expect, and how much advance notice is needed. Those who have given their names are expecting to be visited by young Friends—response to the request for names has come from many countries and various parts of the United States. It will be printed and edited by Young Friends.

Caravan To Ireland

"When are you coming to visit us?" is the question often asked by a Friend who has traveled far. Friends who heard this from Arthur Chapman and Philip Jacob, when they were with us in the summer of 1953, found themselves wishing they could go to Ireland. Then it was learned that in the summer of 1954 Friends in Ireland were to have their Tercentenary Conference "to commemorate the holding of the first regular Meeting for Worship in Ireland, which met in the house of William Edmundson, in Lurgan, 1654." This became our "excuse."

Friends who have made plans to sail from Quebec on June 12 are: Mary Ellen Hamilton (Richmond, Indiana), Maxine Bond (Marion, Kansas), Wilmer Stratton (Montclair, New Jersey), Joanna Ayers (Philadelphia, Pennsylvania), and one other man, as yet not named. They will "intervisitate" as a group in Ireland prior to and after the special gathering at Friends School, Lisburn, July 2-5. Erika Zintl, a

Friend from Baltimore, Maryland, will join the group at Lisburn.

Encouragement to make plans for this religious visit has been given us by the Young Friends Committee of North America and by Irish Young Friends Philip Jacob and Arthur Chapman. The group is also in contact with Young Friends in England and Germany and will visit with them as a way opens. The new Hospitality Directory for Young Friends will be helpful in locating other Friends who would like to be visited. London Yearly Meeting at Birmingham is to be included in the itinerary, and perhaps Germany Yearly Meeting at Bad Pyrmont. Young Friends who can remain abroad until the end of August hope to attend the British Young Friends Conference at Sidcot.

It is with real joy that we announce these plans for "intervisitating. To make this journey, Young Friends have with prayer and patience sought to be released from other claims on their time. The fact that all concerned to go can now look clearly ahead with the feeling that "this we must do" is to count it a confirmation of what we have thought was a Divine calling. Not one of us can "afford" the trip financially, but this we are not worried about, for others who believe we ought to go are quick to supplement our funds and, best of all, they send us word of their joy in our going.

Joanna M. Ayers

Joanna Ayers is the Executive Secretary of the Philadelphia Young Friends Movement, 1515 Cherry St., Philadelphia 2, Pa., and a graduate of Denison.

Jacob's Key

I have prepared, with the help of Chris Baldwin and others, a nearly complete key to the group photograph of the American Young Friends Conference at Guilford, and can obtain as many copies as I like at almost no cost. I would be delighted to send copies to anyone desirous of having a key, if they would write to me and ask.

Philip Jacob

Philip Jacob (Ireland Yearly Meeting) was one of the Irish Young Friends who visited in the United States last summer. He may be addressed at 50 Dame St., Dublin, Ireland.

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Byron Branson will become the new Publications Chairman in June. Address, 3107 North Charles St., Baltimore, Maryland. PLEASE NOTIFY HIM OF ANY CHANGES IN ADDRESS. We have difficulty in keeping our mailing lists up to date because Young Friends move around so much.

Education For Quakerhood

For the written code kills, but the Spirit gives life. II Cor. 3:6

I HAVE been trying to think clearly concerning my obligation as a Quaker mother. The first years in a child's life lay the foundation stones of so many basic concepts which form the adult that it is vital for parents to lay the stones securely; stones of knowledge, of courage, and of the ability to find the wellsprings of truth deep within.

We have actually found that 31 months is not too young for a little one to learn some Quaker aspects of social and racial relationships, educational and scientific concepts, as well as the most obvious religious and ethical ideals. Situations involving these phases of life arise every day; if we are alert, we can use them as examples from which our children may learn.

There is much that can be done in the home to prepare a young child to accept other races as his equal. When our child asked me, "Why is little black Sambo black?" I first wished we had never given the book. Then I realized that it could serve an important purpose in teaching her that other colors and races of men live in this world, just as she does, and all have the same tendencies toward good, the same wish to be loved and cherished that she has.

Psychologists tell us that the human race suffers from loneliness, from being left out, and that we all need to feel that we "belong." This sense of belonging can be instilled from the very beginning of life, first in the family, then in the community, and later, it is to be hoped, in the world. Belonging in Quakerism, too, makes a very real contribution to those who have found the haven and the challenge of the inner light. Belonging in the family—that wonderfully secure feeling that all children long for—doesn't happen by accident of birth alone. The child who is loved for himself alone, rather than for what he may become, or for what his parents hope he may become, is the happy child. And loving attitudes make this happiness. In his relationship with his parents, these attitudes may be applied to all the various behavior problems that occur. Truthfully, the soft answer turneth away wrath, even in a young child, if parents can find strength enough to let the angry words go unsaid. We try to give our child warmth and love, day in and day out, when she's good and when she's searching for a way (which is what naughty children are doing). Rather than withhold our love, we try to impress our

child with the fact that our love is always hers, even when she displeases us. With such emotional security, she will be less tempted to try our patience, we deeply believe.

Our child has a great affinity for books, and it's a rare shopping trip which does not include a new one. With so much interest, she naturally absorbs a good bit of knowledge from books, and we have learned to choose those which may contribute to helpful concepts in later life. For instance, inadvertently we once brought home a most attractively illustrated book about a "Sweet little tiger," only to learn on the first reading that this tiger bullied other animals to make them give him their food, and in general do his bidding, as a reward for his not eating them on the spot! This book was retired promptly, and now all books are carefully scanned before buying. Pictures are very important to the young child, but even at 31 months, the ideas expressed in books are the critical factor, and should not be detrimental to spiritual development. We have noticed a good many stories of early Quakers which will make wonderful reading when she is 7 or so.

Parents must keep terms and concepts extremely simple when talking and explaining to a very young child. As speech develops in the baby, the way is paved for learning by the questions-and-answers system, which every parent knows and dreads. The "why" stage is with me now, each day more so, and I find myself staggered by the immensity and range of the questions. All one can do is to answer truthfully to the best of his ability, remembering the limitations of the child, and that first impressions are sometimes lasting. When my daughter greets me with, "Where is last night, Mommy?" or "Why is it morning now?" I struggle for words which will be meaningful to her, honest to me, and in general instructive. Science and its wonders can be a special source of delight to children, and there are many fine books on nature, weather, geography, and the like. Investigate them, if you would interest your child in the world around him while his mind is free to take in the miracles without hesitancy. The small child is the natural student of science, questioning endlessly, always seeking. Parents owe it to their children to inform themselves as fully as circumstances permit so as to give their children instructive, truthful answers. I find myself eagerly reading

all authentic scientific articles now, filling in the gaps of my rather sketchy background, and enjoying it. Quakerism and science, in its broadest sense, are good friends, hand in hand. If our children are to inherit the peace and power which knowledge brings, we must keep our own minds open and receptive to all truth.

We are very proud to be Quakers. There is a good solid core of constructive thinking in the Quaker literature on our bookshelves which is a constant source of strength. I want to transmit some of this to my child, little by little, to interest her in the lore of Quakerism and the historical chapters of the Quaker story for the past 300 years. We hope to send her to a Quaker school, but feel it is still incumbent upon us to teach her what Quakerism means. No teacher, fine as he may be, can replace a parent, and should not be expected to take over the entire job of teaching by precept and example such a vital concept as religion. Of course, parents fail sometimes; but it is important, too, that the child eventually acquire a realistic view of his parents, seeing them as people, not paragons. Then he will recognize their efforts, and be comforted, even proud and less ashamed of his own failures.

We are trying to familiarize our child with Quaker usage and customs. We began by telling her about going to Meeting when she was about a year old, just beginning to talk. Now it is not at all unusual for her to sit down quietly on the floor, compose her face and announce, "I'm in Meeting." Of course this doesn't last a full minute but the individual conscious effort has been made, and will grow as the child grows. Unfortunately, we are not near a Meeting now, and find it difficult to attend very often. Still, we derive a good bit of satisfaction from our own little family Meetings, and look forward to the time when the baby can really join us.

Quakerism is a way of life which grows and matures as the individual matures. Given the basic concepts of the inner light, the oneness of all men before God, and the responsibility we share for each other, men and women can find self-realization in full measure. Such truth and beauty belong to our children, too. We can plant these precious seed-thoughts while our little ones are babies, while they still look to us for so much. May we be given strength for the difficult undertaking, and answers to the innumerable questions, for their sakes.

Mary L. Diamond

(The Young Friends Issue ends with this page.)

The Sunday School Lesson

Prepared by Russell E. Rees

For May 30

Elisha Reveals Spiritual Resources

II Kings 6:8-17

We have devoted two lessons to the work of Elijah, noting especially his dealings with Ahab and his challenge to the prophets of Baal. Now we turn to Elisha, who took up the work of Elijah after his death. Beginning with chapter 2 of II Kings, Elisha becomes the principal character in the story. His one request of Elijah was, "Let a double portion of thy spirit be upon me." Chapters 3, 4 and 5 tell of the deeds of Elisha. Of special interest in this lesson is the way in which Elisha thwarted the attacks of the king of Syria, and of that king's attempt to capture the prophet.

Foreseeing this attempt upon his life, Elisha and his servant were waiting for them. The servant was alarmed when he saw the forces of Syria surrounding them, and said, "Alas, my master, how shall we do?" And Elisha replied, "Fear not, for they that be with us are more than they that be with them." Then he prayed that the young man's eyes might be opened, and he saw "and behold the mountain was full of horses and chariots of fire round about Elisha."

This is a striking story, and one which is full of meaning for all those who are engaged in the struggle for a good cause. Many times in human history the "Man of God" who is searching for truth, seems to be alone in a hostile world. "Alas, how shall we do?" he cries. Can one man, with truth, prevail? Well, that is the way the odds are set up very often. Anthony Leeuwenhoek, the grinder of lenses, saw the red corpuscles of the blood, when no other man in all the world believed they could be seen. And Louis Pasteur isolated the germ causing hydrophobia, and was attacked by the learned men of his day. But they had truth as an ally.

In the magnificent scene where Martin Luther stands before the court and is told to recant his teachings, he uttered the memorable words, "I neither can nor will recant anything since it is neither safe nor right to act against conscience. God help me. Amen." He too was surrounded by horses and chariots, but the forces which were for him were greater. "Truth forever on the scaffold, wrong forever on the throne," but does not God stand in the shadows, keeping

watch above his own?

It is one of the mysteries of the world, but again and again one man who is deeply convinced, and unafraid, has stood off tremendous forces of evil. And even though sometimes he is killed or temporarily silenced, his voice reaches down to posterity, stronger than the voices of his persecutors. "The strongest voice reaching us from Pilate's hall is the silence of Jesus."

The School of the Prophets in Elisha's time is not to be commended for all they did. In fact Amos did not want to be considered as one of them. But the prophets were often the Voice of Truth in a world of error, announcing the next revelation of God. It was by the slow steps of their insight that Israel laid the foundations for the coming of One who spoke with a new authority.

This lesson should raise the whole question of how spiritual leadership can function in the practical world of politics and business. Some of the acts of the early prophets were crude and surely unacceptable to us today, but they were on the side of moral behavior and what they saw to be righteousness. They were fearless because they believed that they were speaking, not for men, but for God.

Questions:

1. Do you think we can sometimes approve of a man although some of his actions are not quite what we want?
2. "Truth crushed to earth will rise again." Do you think that is true?

For June 6

Amos Condemns Social Injustice

Amos 7:10-17, 8:4-8a

With the appearance of Amos, prophecy reaches a new maturity in Israel. His messages were delivered in Samaria, although he was a resident of the southern kingdom. He was a man of the country, a herder of sheep and a dresser of sycamore (fig) trees. His home village was Tekoa, south of Bethlehem, in a wild, rocky wilderness area. He was horrified at the luxury of Samaria, and especially shocked at the dishonest practices he found there. He did not spare those responsible for the conditions, condemning prince and priest alike.

It was Amaziah, the priest of Bethel, who set out to quiet this man from the country. He reported him to the king, siding with the king and the royal

house against their accuser, and then appealed to Amos to go home, and preach to the people of Judah, and not trouble the city any more. It was here that Amos disclaimed any relationship to the prophets, saying that he was just a simple man who knew evil when he saw it. But he was not to be silenced, for the "Lord God has spoken, who can but prophesy?"

The specific evils against which Amos spoke are taken up in Chapter 8. They are oppression of the poor; desecration of the Sabbath; cheating two ways, with false measures, and cheap money; bribing those in need to come under their power; and dealing in poor materials. At one time Amos speaks very bitterly about the women who demand that their husbands get them more and more luxury, and so drive them to even greater injustice.

This is a very important step forward in terms of the connection between ethics and religion. Injustice is condemned because God is a God of justice. It is therefore a new insight into the character of God. Moreover God's demand for justice is seen as the universal demand, applying to every nation. In striking fashion Amos leads from one nation to another, showing how, because of their oppression and injustice, these nations had received God's punishment.

Walter Rauschenbusch may be said to have re-discovered the prophets for our time. In a series of books written about the beginning of this century he brought to the attention of the church the heritage of social concern which was ours through the prophets of Israel. In pointed language he insisted, "We shall have to be socially right if we want to be religiously right. Jesus will not suffer us to be pious toward God and merciless toward men." And again, "Religion, to have power over an age, must satisfy the highest moral and religious desires of the age."

Social prophets, in whatever age they appear, are difficult to deal with, and they are highly embarrassing to all who want to keep the status quo. The methods of sinning may have changed some during the centuries, but the impulses of selfishness, greed, dishonesty are still very much with us. It will be a tragic failure if we read Amos only as a condemnation of his own time.

Questions:

1. What signs do you see in life today that the warning of Amos is still needed? Do you feel that religion is becoming more "ethical" in emphasis?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Quakers Anonymous

The Sun and the Umbrella

One of the most searching and challenging books in recent months has been *The Sun and the Umbrella* by Nels Ferré (Harpers, \$2.00). In this small but striking volume, Nels Ferré examines the character of today's Christendom. He uses the direct and immediate revelation of God and His love as being like the light and warmth of the sun. He then points out how mankind has erected umbrellas to protect us from this direct contact with God. This of course is to say nothing which was not said by early Quakers in their rebellion against forms and rituals which were symbols or shadows of religious reality and substance.

We are startled at first, as we continue to read and find Nels Ferré pointing out how we have made into umbrellas keeping us from direct contact with God, even the Bible, the Church, Jesus Christ, and our various denominations. The truth of his various propositions becomes evident as we read and we find little which we can deny. We are helped as we recognize the steps of the religious experience of the author and we feel that he shares with us a sense of longing to move towards the possibilities that there are in Christianity for our world today.

This is no cynical, bitter tirade against the Church and the values which we hold most deeply. Here is a warm and sincere presentation of a new and fresh basis for an evangelism that will send us forth with our heads lifted and our hearts strong to challenge all men everywhere with the claims of God's love.

Religious Alcoholics

We have all heard the basic outlines of the difficulties of the alcoholic. He seeks in the dulling of the higher centers of his mind to escape from responsibilities or fears, inadequacies in his own life or the circumstances around him, and then he finds himself as a result of having "hit the bottle" actually inadequate to meet life or to solve the problems which he has attempted to escape in drink. This in turn drives him into greater depths of despair, a greater sense of shame, inadequacy, and guilt until he seeks to drink more and more. It is not only the mentally ill or neurotic or psychopathic personalities who may become alcoholics, it may be anyone who attempts to escape from the

problems of life rather than confronting them and trying to find the resources to approach a solution.

It is precisely this kind of personality that too many of us in the Society of Friends have become. We are religious alcoholics in a sense. Quakerism has become a religious escape for us from direct contact with the Light and Power and Purpose of God and from the responsibilities confronting us as Christians in today's world.

We have been content to sip the cocktail of respectability when we should have searched deeper and known that Quakers became accepted as respectable God-fearing people because they had an inner integrity which came from dependence upon God alone. This prevented them from leaning this way and that because of dangers to reputation and caused them to walk a straight path in the direction which God was leading them.

When men are lonely and need a sense of community to maintain them in meeting the temptations of every day life, we have taken refuge as Quakers in the fact that we had our "sense of the meeting" in our business sessions. We have all known that this is a hold-over from a time when we expected and found a unanimity because all were led of the Spirit of God to a common course of action. Now it is a means of quietly avoiding controversy and putting a face of unity and fellowship upon the divisions and conflicts which really divide us one from the other.

By taking a high-ball of personal pacifism we have dulled our eyes to the fact that mankind daily moves closer to war because the real spirit of making peace and the depths of knowledge of what makes for peace is lacking among us. We dull our ears to the cries of hungry men and children all over the earth by sips of charity and relief given through our Service Committee rather than examining all our economic structures and the interdependence of mankind economically to raise the living standards of peoples everywhere.

Drunk with 300 years of tradition, we are content to remain a little remnant of saved peoples without being stirred to go to the far ends of the earth to challenge sultans and princes and kings to respond to the Spirit of God Himself who speaks

within. (It has been so long since we heard Him speak within us.)

Proven Principles of Recovery

In 1935 two men met and this was the beginning of Alcoholics Anonymous. Over the next few years out of experience, success, failure, and trials there was hammered out a set of basic principles called The Twelve Steps. These Twelve Steps are the base for the phenomenal growth and usefulness of Alcoholics Anonymous in helping thousands of men and women to recovery. Here is a paraphrase of their Twelve Steps which we believe could be the basis for our recovery from religious alcoholism and the beginning of a new experience of God in our lives as a fellowship.

- Step 1. We admitted we were powerless over circumstances; that our lives had no final direction.
- Step 2. We came to accept that we are completely dependent on a POWER greater than ourselves.
- Step 3. We made a decision to turn our will and our lives over to the care of God as He reveals Himself within us.
- Step 4. We made a searching and fearless moral inventory of ourselves.
- Step 5. We admitted to God, to ourselves and to another human being the exact nature of our wrongs.
- Step 6. We were entirely ready to have God forgive and remedy all these defects of character.
- Step 7. We humbly asked Him to remove our short-comings.
- Step 8. We made a list of all persons we had harmed and became willing to make amends to them all.
- Step 9. We made direct amends to such people whenever possible, except when to do so would injure them or others.
- Step 10. We continued to take personal inventory and when we were wrong promptly admitted it.
- Step 11. We sought regularly through prayer and meditation to improve our conscious contact with God as we had experienced Him praying only for knowledge of His will and power to carry that out.
- Step 12. Having received a new sense of direction and purpose (spiritual awakening) as the result of these steps, we tried to carry this message to the lonely, shallow, harried ones around us and to practice these principles in all our affairs.

An axiom of spiritual life is that we can be helped only when we desire to be helped.

Anonymous

A sound filmstrip, *BILL'S DECISION*, which presents public morals for Junior High age young people is available to Yearly Meetings at half price (\$6.25) from the Peace and Social Concerns Board, 101 S. 8th St., Richmond, Indiana.

Friendly Life—Far and Near

A two-day Conference on the "The Use and Significance of the Quaker Movement" was held at Friends' House in Toronto, Canada, April 17 and 18. Kenneth Boulding of the University of Michigan, spoke on both days.

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Earle Edwards, secretary of Friends General Conference since 1951, has resigned from that position to accept one as associate executive secretary of the American Friends Service Committee, where he will work with the A.F.S.C. regional offices.

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Frank and Patricia Hunt, pioneer members of the Friends Service team in Korea, have returned from Korea. Frank Hunt is to be in charge of the Korea desk in the American Friends Service Committee office in Philadelphia.

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Gerald Dillon of Iowa Yearly Meeting, who has been in evangelistic work for the past year and a half, will serve as pastor of the First Friends Church in Portland, Oregon, starting the first of September.

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A new Friends Meeting has started at Virginia Beach, Virginia. At their first meeting, eighteen were present. They now meet at 4:30 p. m. every Sunday at the home of Robert and Louise Brown Wilson, 113 Pinewood Rd., Virginia Beach, Virginia. They would welcome visitors.

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The office of the Associate Secretary of the Friends World Committee will be located at Wilmington, Ohio, for at least the first two years. An offer of free space has been made by Wilmington College. Ralph A. Rose, appointee to this new position, will assume his duties in September, 1954.

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Central Office staff members who attended Baltimore Yearly Meeting held March 31-April 4 were Charles Lampman, Harold Tollefson and Olaf Hanson. Harold and Gladys Tollefson visited Cleveland Bible College and attended some sessions of the Philadelphia Yearly Meetings.

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Religious News Service reports that a merger of the Arch Street and Race Street Yearly Meetings of Friends in Philadelphia may be consummated next year, as the highlight of their 275th annual sessions. This would end a

separation that occurred in 1827. The committee on organic unity is headed by James F. Walker.

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Wilbur Hoff, a Friend who is studying at the Graduate School of Health in Berkeley, California, will assist Dr. Donald T. Rice in the direction of a five-year village uplift program in India, sponsored jointly by the Oklahoma City branch of World Neighbors, Inc. and the Disciples of Christ Missionary Society.

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William Penn College did not receive accreditation from the North Central Association this year, but hopes to apply again in three years. Eleven colleges were surveyed, and only five approved. Charles Ball, President of the College, reports that "Members of the Board of Review were very friendly and complimented us upon having a good education program."

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Kermit Eby, whose two-part article entitled "It Happened Here" appeared in *The American Friend* (October 22 and November 5), has spoken to a number of Friends gatherings including Philadelphia and Minneapolis, recently on his experiences with an investigating committee. A Brethren, Kermit Eby is on the faculty of the University of Chicago.

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The Executive Committee of the Friends World Committee for Consultation will meet at Charney Manor near Wantage in England from May 14-16. It is expected that Ranjit and Doris Chetsingh will be present, and Ranjit Chetsingh expects to take up his work as secretary of the Friends World Committee at this meeting. Ralph A. Rose, newly appointed associate secretary of the American Section, will also attend.

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Dr. Frank Laubach, well-known for his world literacy program whereby thousands have been taught to read, will be key speaker at Indiana Yearly Meeting sessions this year, held August 23-29 at Richmond, Indiana. In December of this year, after an extensive speaking tour, he will undertake a five-month tour abroad, launching literacy programs in West Pakistan and other areas of Asia and Africa.

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Summer term courses offered at Pendle Hill, Wallingford, Pennsyl-

vania, include "The Economics of Peace: A Quaker Approach," with Kenneth Boulding; "The Personal Religious Life," with John L. Casteel; "India and the Life of the Spirit," with Amiya Chakravarty; and "Early Friends and Modern Quakerism," with John Hobart. The Summer Term is limited to a group of about sixty persons, and continues from July 2 to July 30.

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A filmstrip entitled "A Quaker Pilgrimage," made in England and showing historic landmarks in the history of Friends there, is a recent acquisition to the growing filmstrip collection of the Children's Department of the Five Years Meeting. The filmstrip is in sepia, and suitable for junior age children, on up to adults. It may be rented from the Children's Department at 101 South Eighth Street, Richmond, Indiana, for fifty cents, plus postage.

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Effie Trueblood of Indianola, Iowa, was the subject of an "Along the Way" article in the Des Moines Tribune recently. Her three sons, Oscar, an Ames, Iowa, shoe dealer and artist; Clare, an Indianola physician; and Elton, author and professor and more recently USIS chief of religious policy, and daughter, Mrs. Loyal Thomas of Long Beach, Calif., were noted. Effie Trueblood, who is 86, moved to Warren County in Iowa eighty years ago. She has been widowed since 1938.

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John Harvey, pastor of the Fairview Meeting in Wilmington Yearly Meeting, and his wife Wanda are co-authors of an article appearing in the March *Farm Journal* entitled "We Traded Jobs for a Week." The Harveys, who have four children, Timothy, Verna Jean, David and Paul, exchanged duties for a week, including the giving of a Sunday sermon by Wanda Harvey, in an effort to understand each other's problems better. Their account of that week is instructive as well as amusing.

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The Friends Conference on Religion and Psychology was held at Pendle Hill April 30-May 2, with the theme, "Intimations of Immortality." Dr. Daisetz Suzuki gave the main evening lecture. Emma Cadbury has written us to announce that two lectures given by Fritz Kunkel at last year's conference have been published in the Winter issue of "Inward Light," which can be obtained for forty cents from

Elined P. Kotschnig, 108 East Bradley Lane, Chevy Chase 15, Maryland.

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There are still openings for grants for the Summer Study Tour repeated again this year under the American Friends Service Committee. A six-week schedule is planned to acquaint local meeting Friends leaders with the total structure and function of the Society of Friends. Participation in summer school at Pendle Hill or Guilford College and visits to centers of Friends activity in Richmond, Philadelphia, Washington and New York are planned.

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The CO office of the American Friends Service Committee reports that 32 IW's (conscientious objectors assigned by Selective Service to perform their alternative service) are working for the following Friends organizations: Moses Brown School (1), Friends Neighborhood Guild (1), Japan Committee of Philadelphia Yearly Meetings (1), Social Order Committee of Philadelphia Yearly Meetings (1), Guilford College (1), Friendsville Academy (3), Earlham College (1), White's Institute (3), George Fox College (2) and the American Friends Service Committee (18).

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Plans for the coming 1957 Conference of American Friends (the western hemisphere) were begun by the Conference Committee of the Friends World Committee during the March meeting at Wilmington, Ohio. The question of an open conference or a delegated one was considered, but no decision was reached. An open conference is desired by the Committee if at all possible. An invitation from Wilmington Yearly Meeting and Wilmington College to hold the conference at Wilmington was received.

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The thirty-two voice Doukhobor choir from Grand Forks, British Columbia, gave a concert in March at the Newberg Friends Church in Oregon. The choir sings without director and musical accompaniment. The British Columbia Doukhobors, as distinguished from the Saskatchewan Doukhobors, an almost completely assimilated group, and the Sons of Freedom, among whom Emmet Gulley has been working, operate fruit lands under a form of cooperative enterprise. Originally from Russia, the Doukhobors were aided by Friends in escaping military conscription by coming to Canada.

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Prior to their departure from India, a farewell party for Horace G. Alexander and Ranjit and Doris Chetsingh

was given at the Friends Centre in Delhi. Among the 120 guests were Prime Minister Nehru, Madame Pandit, Lady Mountbatten and a number of Government officials. Horace Alexander will spend the summer in England before coming to this country for a year in residence at Pendle Hill, where he will lecture chiefly in the field of International Relations. His long firsthand knowledge of India and his close association with Gandhi make him an unusually able interpreter of Indian affairs.

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Pauline Trueblood will serve as a third accredited visitor to the World Council of Churches Assembly in Evanston, Illinois, August 15-30. The Five Years Meeting representatives as previously announced are: Alexander Purdy and Russell Rees as delegates, Wilfred Reynolds and Eleanor Zelliot as accredited visitors. A third accredited visitor was recently allowed the Five Years Meeting. Delegates from the General Conference of the Society of Friends will be Preston T. Roberts, Jr., as official delegate, and William Hubben as accredited visitor.

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Gertrude Bowles, wife of Herbert Bowles of Hawaii, has been visiting in this country for two months, chiefly at Augusta, Maine, where their daughter Helen Bowles Nicholson lives, and at Richmond, Indiana, where John Bowles, their son, is a student at Earlham. Helen and Christopher Nicholson have recently become the parents of twin sons, Richard Bedell and Stephen Christopher. Christopher is doing his alternative service as a psychiatric social worker at the State Hospital in Augusta. Gordon and Jane Thomas Bowles are to be residents in a new International House sponsored in Tokyo, Japan, by Eleanor Roosevelt and the Rockefeller Foundation, in cooperation with the Japanese.

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The Irish Tercentenary Conference will be held at Friends School, Lisburn, July 2-5 to commemorate "the holding of the first regular Meeting for Worship in Ireland, which met in the house of William Edmundson, in Lurgan, 1654. Addresses by John M. Douglas, Isabel Grubb and Winifred G. Squire and an excursion to historic Quaker sites with George Chapman as guide will be part of the Tercentenary Conference. Friends travelling in Europe this summer and interested in attending should write John M. Douglas, Hope House, 4, College Park Avenue, Belfast, Ireland, for details.

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Plans were made at the recent

Friends World Committee meeting at Wilmington, Ohio, for a conference in 1955 of Friends from all five Yearly Meetings in Ohio. World Conference delegates and others would attend with the purpose of wider acquaintance. The following persons were asked to serve as a Planning Committee: Burritt M. Hiatt, convenor Howard Thorne, Morris Kirk, Byron G. Thomas, Loren King, Ralph Coppock, Ruth Hyde, Lucy Clark, Barrett Hollister, Elizabeth Chandler and Billy Lewis. These Friends represent all the groups in Ohio with the exception of Van Wert Quarterly Meeting. A representative of this group is to be sought.

* * * *

Merton Scott and David Henley were Friends leaders at the historic peace churches student conference held March 26-28 at Manchester College in Indiana. Richard Haworth, a member of 57th Street Meeting of Friends in Chicago and an Earlham student, was chairman of the planning committee. Over seventy college students from Brethren, Friends and Mennonite groups attended the conference, which discussed the implications of the peace testimony in national policies and foreign affairs. It is hoped that the conference will be repeated next year. It is a revival of a series of historic peace church conferences held before World War II.

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The emphasis of the 20th annual AFSC Institute of International Relations to be held June 28-July 5 at Whittier College will be definitely Quaker, under the theme "Quaker Approach to Contemporary Affairs." The guiding team will include Kenneth Boulding of the University of Michigan, Leonard Kenworthy of Brooklyn College, Ira DeA. Reid of Haverford, Grant Fraser of Phoenix, Arizona, Roscoe Warren, who has been visiting AFSC projects in Europe, the Middle-East and Asia, and Thomas Wardle of *Peace News*, who will be the only non-Friend leader. The Institute will center around roundtable groups, without an advance program.

* * * *

Henry J. Cadbury, Hollis Professor of Divinity, will retire from the Harvard Divinity School on July 1 of this year. A leading Biblical scholar, he was a member of the committee which supervised preparation of the Revised Standard Bible. He has been Chairman of the American Friends Service Committee for sixteen years. He rounds out a half-century of teaching this year, having taught at Haverford, Andover Seminary, Episcopal Theological School, Pendle Hill and Bryn

law before coming to Harvard. As
 Hollis Professor, he holds the oldest
 endowed chair in the United States.
 He is the ranking professor of the
 Faculty of Arts and Sciences in
 academic seniority. He is a graduate
 of Harvard, and holds honorary de-
 grees from Haverford, Glasgow and
 Whittier College.

* * * *

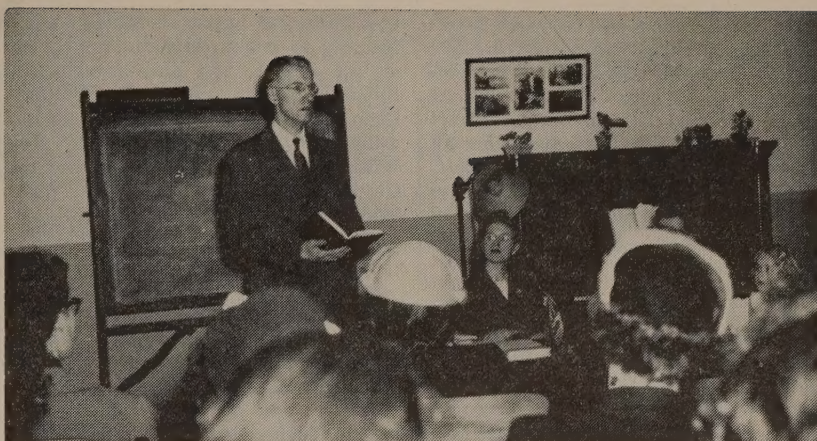
Quaker Leadership grants for five
 people have been approved by the
 Committee of Awards of the American
 Friends Service Committee: Ferner
 Luhn (Claremont Monthly Meeting,
 Pacific Yearly Meeting) for study and
 visitation in the East; Wilmer Coop-
 er (Middleton Monthly Meeting, Ohio
 Yearly Meeting at Stillwater, and
 Associate Secretary of the Friends
 Committee on National Legislation)
 for completion of a study on the
 'Quaker View of the Nature of
 Man' in fulfillment of the require-
 ments for a Ph.D.; Cecil Hinshaw
 (Gonic Monthly Meeting, New England
 Yearly Meeting) for assistance in study
 and visitation abroad; Edwin Duckles
 (Friends Meeting of Mexico City,
 Pacific Yearly Meeting) towards a trip
 to India to study common problems
 and approaches of Mexico and India;
 Lewis Benson (Haddonfield Monthly
 Meeting, Philadelphia Yearly Meeting)
 for study in England gathering material
 on George Fox and his ideas.

EASTER WORKSHOP

What are Easter's great meanings?
 For all Christians? For Friends? How
 can these meanings be understood and
 experienced by children? By young
 people? By adults?

These questions worded the con-
 cerns that led the Christian Education
 Committee of Wilmington Yearly Meet-
 ing to conduct an "Easter Workshop"
 in February, and to invite members
 of the staff at Richmond to guide them
 in their search for answers.

The chairman opened the meeting
 by reading two pieces of creative
 writing done by young people who
 asked similar questions. A period of
 silent meditation followed. Then a
 panel, made up of members of the
 Richmond staff, stimulated the think-
 ing of the many representatives of
 monthly meetings who responded to
 the invitation to participate in the
 workshop, by leading them to discuss
 questions about the meaning and the
 observance of Easter. After several
 members of the panel told what they
 considered Easter's greatest meaning
 to be, many in the assembly added
 their thoughts and raised additional
 questions. It was generally agreed
 that while Friends, believing firmly



Harold Tollefson of the Central Office Staff in Richmond, Indiana, leads a session of the Easter Workshop held at Wilmington, Ohio, for members of Wilmington Yearly Meeting. Other leaders were Olaf Hanson and Leonard Hall of the Central Offices and Robert Rumsey, Secretary of the Yearly Meeting. The Workshop, a project of the Yearly Meeting Christian Education Committee, was attended by 46 Friends.

in the constant "Presence in the Midst"
 do not wish to *confine* testimony of
 this conviction to a special day or
 season, Easter may well be a time for
 renewing this conviction and reem-
 phasizing its tremendous significance,
 reminding ourselves that just as con-
 sciousness of the fact of Jesus' living
 presence gave the early Christians
 new strength, courage, and faith and
 caused them to spread the message
 of Jesus to the ends of their world,
 so realization of Christ's presence to-
 day should enable us to throw off the
 doldrums of discouragement and face
 with entirely adequate strength the
 terrifying problems of this atomic age.
 There must never be a "Sunday-after-
 Easter-slump." There will not be if
 Easter's true meaning is understood.

It was also agreed that while the
 Gospel stories about the first "Easter"
 vary and interpretations of these ac-
 counts vary perhaps even more, the
 central fact of the spiritual resurrec-
 tion remains unchallenged. One of the
 members of the panel reminded the
 group that Paul, who wrote the earliest
 account that we have of the resurrec-
 tion, spoke of a spiritual experience.
 So, although there may have been
 physical quality too, we can be sure of
 the spiritual fact and can, in many
 ways, help children and youth as well
 as adults grasp understanding of the
 living spirit of Christ now as then.

The assembly broke into age-group
 workshops for the greater portion of
 the program. Children's workers con-
 sidered how they could help children
 sense the joyous fact of on-going,
 eternal life through the study of cycles
 in nature, through planting seeds and
 observing their growth, through pic-
 tures and songs about God's living
 world. They went farther to find ways
 of guiding boys and girls to understand

the reality of the spiritual person who
 lives in a body-house, thus paving the
 way for their understanding of death,
 the constant presence of Jesus, and
 eventually of eternal life. Similarly
 in the youth and adult groups leaders
 found ways of working with people,
 aided by Bible, music, drama, service
 projects, and other activities, so that
 Easter will be for them a time of
 spiritual refreshment and nourishment
 that will result, after Easter, in a
 "twentieth-century-pentecost."

A thoughtful assembly gathered at
 the end of the day to report their
 discoveries and join in a final period
 of worship. They left the workshop
 with ideas for making Easter mean-
 ingful in their monthly meetings, but with
 minds still open and searching for
 guidance that comes from consciousness
 of the constant "Presence."

Louise Griffiths

Friendly Fellowship

CHICAGO, ILLINOIS — Fifty-seventh
 Street Meeting of Friends in Chicago
 at their recent monthly meeting wired
 the following appeal to President
 Eisenhower: "Thermo-nuclear bomb
 manufacture and testing intensifies our
 horror at ourselves and our nation for
 our present foreign policy which in-
 creases the fears that lead to war.
 Since we must risk the future, let us
 take the risks involved in peaceful
 alternatives. As Quakers who believe
 that there is something of God in all
 men, we beseech you to lead a re-
 direction of our national energies to-
 ward reconciliation among all men,
 based on our trust in God."

Irene Koch

KOKOMO, INDIANA—The New Salem and Union Street Meetings of Kokomo Quarterly Meeting were co-sponsors this spring of a four weeks school. It was held at Union Street Friends Church in Kokomo, and all nearby Friends' Meetings were invited. James Ellis, pastor of New Salem Meeting, led the study of "The Use of the Bible Today." Norman Young led the discussion of the Five Years Meeting booklet, "The Forward Look." Workshops led by the following team from Western Yearly Meeting's Committee on Christian Education were featured: Martha Barker for the children's division, Lawrence Peery for youth work and Percy Thomas for adults. An evening session on the fourth Sunday of the school gave special emphasis to Christian Home Life. All sessions proved helpful and inspirational to those attending and several different Meetings were represented in the attendance.

Publicity Committee

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MUSCATINE, IOWA — Muscatine City Meeting has been showing spiritual growth. Many things have entered in to create a friendly atmosphere. January 26 was set aside for a day of prayer, church doors being open throughout the day to be entered at one's convenience for meditation.

The Christian Business Men's Organization of the city sponsored the Billy Graham movie, "Oil Town USA" at the High School auditorium. Our young people's group were so moved by it that they went from there to the church and held a consecration service.

Many members are showing added interest in church attendance. The pastor, William Pribbenow, lately come to us, is now making request for an Intercessory Prayer Group to help him with the increased requests for spiritual guidance. The Sunday School is the backbone of our church. Young People fill the choir. They held a bake sale to help with plumbing expense and are paying for three banquet tables for the dining room. They paid half their expenses to an interdenominational young people's conference held at William Penn College. The Men's Class, Family Nite, Young Married People's Class and the U.S.F.W. are very active. The U.S.F.W. sponsored a guest speaker, Catherine Miller, a high school Spanish teacher who travelled in South America last year and in the past has spent her vacations in A.F.S.C. camps in Latin America. The Peace Committee had a program, using slides furnished by United World Federalists.

On March 14 Errol Elliott presented

the work and needs of Africa Yearly Meeting to a Quarterly Meeting group at our church, and also brought the Sunday morning message. William Penn College has been brought to our attention by the itinerary of Roy Williams and we are anticipating the Gospel Team chaperoned by Wade Dillavou.

Reva A. Stellrecht

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CENTRAL CITY, NEBRASKA—The Sunday evening book club of Central City Friends has met fortnightly, usually in homes, with a wide range covered. The members have proved to be good reviewers and the discussions following the review have been stimulating.

For two years books were adhered to, but this year there grew a feeling that this group had the rare opportunity to hear first-hand from people who had messages not written in books and these have been interspersed with the book reviews. Wilfred Goerke, young Friend from Germany, told of Friends there; Dorothy Mesner told of her experiences this last summer in Mexico in a work camp under the AFSC; June Mott Webb told of her work as an Occupational Therapist; a man from a neighboring town showed pictures of his recent journey into Jordan and Israel. Travel experiences and pictures have also been given by Lindley Cook, Weston Webb, Louis Lindahl, Herbert and Vivian Watson and Hugh and Lois Mesner.

Ora W. and Golda O. R. Carrell are missed in the meetings and in all the meetings and work of the Meeting. Since their resignations from Nebraska Central College they have been very active in the work of Doane College at Crete, Nebraska. They return to Central City when their new duties permit a visit.

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HIGH POINT, NORTH CAROLINA—We rejoice in a steady increase in the attendance of our First Day morning meeting for worship and of the Bible School. The average attendance of the Bible School has been 300. The Monthly Meeting attendance is also growing, reaching 100 recently. The minister's annual class for six successive Sundays on "What it means to be a Friend" resulted in the application of ten boys and girls to be transferred from associate to active membership. Since last Easter we have received fifty-one new members.

Nine of our young people attended the Yearly Meeting Coaching Conference for teachers in Vacation Bible School on March 27 at Guilford College.

Ground has at last been broken for our new Meetinghouse. Bulldozers have been busy on the site.

On the first Monday in March the Women's Auxiliary celebrated its golden anniversary. Of the 17 original members only one survives. A condensed history of this organization was read to forty-nine women present.

Alice Paige White

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ST. PETERSBURG, FLORIDA—More than 200 Friends gathered for the 5th annual conference of Friends in Florida. Caroline N. Jacob served as clerk of the conference. J. Barnard Walton reported on his visits through the state since the early part of January. J. Passmore Elkinton presented a paper on "Some Problems of our Quaker Family." The conference was moved by the freshening presentation of Passmore Elkinton and directed that copies of his address be sent to the four Friends' publications in the U.S. and also distributed generously in Florida. A concern for energizing our Meetings was presented by Anna Elkinton, and the Conference responded to the thought that Quaker devotional literature might be a strengthening influence. William Greenleaf was approved to serve as clerk for the coming year.

Isaac and Adah Woodward of Indianapolis and Alexander Purdy of the Hartford Seminary were among the visitors at the conference.

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NEW BURLINGTON, OHIO — In the nature of an experiment and to satisfy the concern of local Friends, the Committee on Evangelism and Outreach of Wilmington Yearly Meeting sponsored a series of meetings at New Burlington, Ohio in March, the student pastor, Duane Somerville of Bonebrake Seminary, and Executive Secretary of Wilmington Yearly Meeting, Robert Rumsey, cooperating. Speakers were: Lewis Savage, History of Friends; Jesse Stanfield, The Meeting for Worship; Don Stanley, Testimonies of Friends; John Harvey, The Sacrament; A. Ward Applegate, The Spirit of Outreach.

The interest was excellent and the attendance of the membership good. That the principle of one's daily life is a sacrament ran through the lectures like a recurring color or theme. Faith in God, worship and study of his word, and the practice of silence so that God can speak to the individual lead to the serenity today's nervous world needs. The Society of Friends has always benefited by the concerned man or woman who carried a loving message to groups often in far away places involving perilous journeys. Behind all Friendly ventures are concerned individuals.

Bernice Hartman

BIRTHS

HOLLINGSWORTH—To Dean and Ruby Hollingsworth, a daughter, Judith Ann, on January 26, at New London, Indiana.

LUELLAN—To Frank and Thelma Luellan, a daughter, Kathy Diane, on March 17, at New Castle, Indiana.

REYNOLDS—To Horace and Thelma Reynolds, a son, Stephen Eugene, on October 30, 1953, at Mooreland, Indiana.

SCHATZLEY—To Byron Lee and Cora Schatzburger Schatzley, a daughter, Linda Sue, on March 29, at Dayton, Ohio.

SHORE—To Marion and Rosellen Shore, a son, Marion Eugene, on February 11, at New Castle, Indiana.

WYANT—To Clay and Catherine Kenworthy Wyant, a son, Donald Ray, on March 26, at New London, Indiana.

MARRIAGES

SOMMERS-DEARINGER—Carolyn Dearinger, daughter of Paul and Irma Dearinger of New London, Indiana, to Charles E. Sommers, son of Elmer and Esther Sommers of near New London, at the Friends Church at New London, on November 15, 1953, Clyde Watson officiating.

DEATHS

KIMMEL—Robert Ray Kimmel, on February 24, at Chicago, Illinois. He was born April 8, 1890 at Wiley, Kansas, the son of Milton and Agnes Ray Kimmel. He was graduated from Baker University of Baldwin, Kansas, and took his degree in Engineering from Kansas State at Manhattan. He became a member of Second Friends Church, Marion, Indiana, where he and Emma D. Smith were united in marriage on December 25, 1916. In 1926 they moved to Chicago where he became widely known in the engineering field and for many years operated his own company with headquarters in that city. Robert Ray Kimmel served for many years as Property Trustee of Chicago Monthly Meeting of Friends and was active in the building of the present Meetinghouse. Ill health forced curtailment of his many activities but he continued work until the week previous to his death. Memorial services were held at the Chicago Friends Meetinghouse and at Second Friends Church, Marion, Indiana, with Russell Tees in charge of both services. Interment was at IOOF Cemetery, Marion.

MOORHEAD—Pearl Ella Moorhead, at Whittier, California, on March 22, aged seventy-three. Born in Barclay, Kansas, July 27, 1880, daughter of James and Mary Wilson, she moved to Wildomar, California, in 1886 with her parents, the family moving again to Whittier in 1900, where she attended Whittier Academy. In 1901 she married the late Dr. T. B. Moorhead, living from then on in Whittier. Pearl Moorhead was a member of Whittier First Friends Church and of Whittier College

Auxiliary. She reared two nieces, daughters of the late Allan J. Wilson, and is survived by two sons, Tolbert Moorhead of Whittier and William Moorhead of Anaheim, California, and five granddaughters, Marjorie, Linda and Nancy Moorhead of Whittier, and Sharon and Judy Moorhead of Anaheim.

HAYDEN—Perry Hayden, Quaker miller at Tecumseh, Michigan, passed away in March, after an illness of two years. His "dynamic kernals" experiment in tithing was widely known as a method of stewardship. Perry Hayden was acquainted among many Friends groups across America. His devotion to Christian service and his contagious enthusiasm made him very effective and appreciated.

CAMP CELO

A farm home camp for twenty boys and girls ages six through ten. Full camp program with worship, work and play a natural continuation of our homestead life the year round. Write Douglas and Ruby Moody, Route 2, Burnesville, N. C.

Error in Indiana Yearly Meeting Minutes: Walnut Ridge Quarterly Meeting is at Westland in May, at Walnut Ridge in August.

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WESTTOWN SCHOOL, Westtown, Pennsylvania

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Founded by New York Yearly Meeting in 1796

The fundamental purpose of Oakwood School is to help each student learn how to *respect infinitely and to promote actively that of God in every man!* Our corollary purpose is to help each one individually and all together to grow in the realization that the individual finally finds himself by *making his own distinctive contribution to society and by seeking appreciatively the contribution of others.*

For a catalog write:

William W. Clark, Principal Oakwood School, Box 45, Poughkeepsie, N. Y.

LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street, Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitzer, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th-Thornwall; As-Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m., Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Telephone TR 6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone, UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Citrus Heights, California—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado—Friends Meeting, 4100 Shoshone Street. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone 62-6221.

Detroit, Michigan—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Apolline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 10:30 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana, Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting—unprogrammed meetings in homes; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida—Meeting for worship every Sunday, 10:45 a.m. in the Y.W.C.A. Clerk, J. William Greenleaf.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union, Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verli D. Lindley, Minister, Richmond 70716.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4421 Abbott Avenue, So. Phone WH 9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 4 through May 2 each Sunday at 11 a.m.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship: 4050 North 2nd Street each Sunday at 11:00 a.m.; Grant Fraser, Clerk, 1221 E. Edgemont.

Portland, Oregon—First Friends Church, S.E. 35th Ave and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m. Prayer Meeting, Wed., 7:30 p.m. Foster C. Hawthorne Trolley Bus to S.E. 35th Place Charles A. Beals, Minister, Phone Filmore 3107.

Raleigh, North Carolina—The United Church: Congregational Christian, Society Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Richmond, Virginia—Friends Meeting, 270 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Poppleton Road. Clerk: Charles A. Perera, 8 Hathaway Road, Scarsdale, New York.

Seattle, Washington—University Friends Meeting, 3959 15th Ave. N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School, 9:45; Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, PI 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship, 10 a.m.; Study, 11 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First-day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave. N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30. Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m. Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends, University Ave., at Glenn Church School, 9:45 a.m. Worship 11 a.m. 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker and James Thomas, Ministers. Phone 2-3373.

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1893-1954

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the
Light"

"I believe there is no permanent greatness to a nation unless it be based upon morality. I do not care for military greatness or military renown. I care for the condition of the people among whom I live. . . .

"Only so far as we walk by the guidance of moral law can we be permanently a great nation, or our people a happy people."

—JOHN BRIGHT

Richard McFeely, Principal
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